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Halchidhoma

enough, "Perhaps she wants something to eat or wear that I can not give her," and let her go to her lover. He made no attempt to harm either of them. But he would never have anything to do with her thereafter. 593 837 [586]

X left his first wife, who took her infant son with her when she married a Kohuana. The Kohuana could not have been more fond of the boy had he been his own son. For instance, when the lad was returning from a visit to the Mohave, he injured his foot badly. His companions who came ahead reported that he might die of thirst in the desert. The Kohuana step-father immediately rode out to fetch him. X would have nothing to do with his ex-wife. He always drove the lad away with a stick and extended this unkindness to his son's children. People now ask why those children care for X, now that he is old, since he treated them so badly, but they reply simply that he is their relative and needs their help. 593

Women fought to retain the affections of unfaithful husbands. If a man was repeatedly remiss, his wife would give him up to her rival. If she left him for this reason, he might try to persuade her to return but she would refuse. She went to her relatives to live, because her husband was bringing a new wife to his home. However, if they had children, the wife would stay with her children. If nevertheless she decided to marry again, she told no one, not even the children, whom she abandoned there. Such abandonment is confirmed by an incident related below. 586 [837] 587

Ordinarily a barren wife was divorced. It was a common saying that a home was incomplete without children. Occasionally the wife might be kept if she was good-natured and industrious, and an additional wife might be taken. Both sexes were known to be impotent: they were called yĕsa'a'n. 586 [833]

Much the same attitude was displayed to a wife who bore girls. Girl babies were not wanted: they always said a girl was an enemy, because she might some day be married to an enemy and tell how to attack her own people. If the wife of a first marriage bore a girl first, her husband discarded her; but if she bore a boy, his people praised her. 842 586

While the Halchidhoma were still on the Colorado, a woman bore no children, so her husband sent her away. She married another man—it was his first marriage—and bore him a girl. His family made him put her away and take another wife. The woman said it was not right to raise a girl who had no father, implying it was no better than a bastard. It ought to be killed; so she threw the baby into the river. [847]

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787 [196] gwɪdɪcəl'sk, "they have power"; gwɪslə'i'k, "one has power"; gwɪsɪə'e', "shaman."

In native theory dreaming was almost wholly unpremeditated. Quite rarely a man visited certain caves in which the spirits were known to dwell in order to induce dreams of them. But there was no such thing as deliberately going out to seek a vision (as distinguished from a dream). In fact, the only vision in a waking state known to my informants (that of the war tale below) came as involuntarily as the usual power-bestowing dream.

463 787 75 Dreams, by reason of their involuntary character, might come to anyone, but the evidence is that relatively few had dreams bestowing songs or the ability to cure, or to foretell or bewitch. Men shamans numbered only five or six at a time and those who bewitched even fewer. There is some question whether women were ever shamans. Similarly, singers, who had their gift by dreaming and were men alone, were a handful, orators even fewer, and there was but one war leader and one chief. The impression was that those who had power never numbered more than a score in the whole community. This does not mean that the rank and file did not have dreams of the same stereotyped sort, since, [753] for instance, falling ill was commonly attributed to dreaming of the dead or of certain plants, and children were born as the result of dreams, but their dreams did not result in power or song. [842] There was a saying that a handsome individual never dreamed of spirits. That, explained Kutox, my informant, accounted for himself!

Professional segmentation among those having power was marked. These individuals were set off from one another by the possession of discrete powers from particular spirits. Thus, Coyote and Buzzard gave power to cure, Eagle power to sing, Mocking Bird to orate, Frog to bewitch. [776] The differentiation was not a quantitative one in the sense of some having more power, of having dreamed of more spirits, although this may have been true of shamans who cured. Dreaming of various spirits very probably occurred, as suggested by the fact that a single individual did dream more than one song cycle. Against this particularism in professional activity is the fact that while Buzzard,

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no children of their own. Men approved, "treated them like girls," but the women were uneasy of them. Women who passed for men (kwisasamē', which cannot be etymologized) dressed like men and married women. There was no ceremony at the transformation as among the Mohave.

Since all success depended on dreaming, it must have been frequent in adult life. In fact, the evidence is that the interpretation of dreams was a relatively common topic for discussion among friends. For instance, a significant dream came to a man or woman before they had intercourse; by it they knew whether they would have children. A man might dream that he was gathering little birds or puppies, dream that he was fond of them; that was a sign that he would have children. A woman might equally have such a dream. The dream did not give power to conceive: it was merely a forecast. Only in this sense, said informants, could it be said that a man knew the woman would conceive before she did.[1] Or on telling a dream, someone would interpret it: "That is a sign that you are not going to have a child." This type of dreaming had no special designation.

Similarly a man who had dreamed of marching up to fierce animals, who suddenly became quiet, could in the same manner march up to and kill a foeman.

Beside spontaneous dreaming, there was the possibility of inducing dreams which would yield occult power by taking jimsonweed. While under its influence, a man dreamed that the birds sang to him and told what he should do. Some days later he began to sing, having gotten power to cure. Such a person would not live long, they believed. For other persons the reactions to the narcotic were interpreted differently: their actions while under its influence foretold their future. If a man "was interested in fishing," he might jump into the river fully-clad,

[1] Of the Yuma, Forde writes: "Actual conception is known to the man before it is to the woman. . . . . To him, it is believed, comes the power to create the child. Conception can only occur when the man has received this power of which he should normally dream beforehand. Without this sense of spiritual exaltation intercourse cannot be fruitful, and he is immediately aware if he has achieved impregnation. The woman, for her part, can also resist conception by merely refusing to desire a child" (*Yuma Ethnography*, p. 158; cf. p. 159). Perhaps; but I suggest that his informant meant no more than the Maricopa forecast.

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The sex of the child could be predicted: for a boy the pains followed rapidly and were sharper than for a girl. They say that when a woman had borne only sons or daughters and at last one of the opposite sex was born, it would be her last child. An extension of the idea was cited: when the youngest child of I—— walked at an early age, although her elder children had been slow in learning to walk, they said it would be her last child. 842 [844]

Whether one would have a child at all was forecast by a dream. A man or woman might dream of gathering little birds or puppies, of being fond of them. This was an omen that they would have children. Other dreams were interpreted as signs that they would have no children. 787 842

Twins and deformed infants, unlike ordinary children, were thought to be reborn. They were in this world merely as visitors, hence if they were mistreated they would return to their home. Their village was believed to lie to the northwest beyond the Hassayampa Mountains. Some of its inhabitants were without arms or mouths or noses; some had a single eye in the middle of their foreheads; others were twins. These people would say, "We want to go on a long journey," and would wander into this world to be born. When their fellows missed them, they would say, "They have gone somewhere to rest under a shade." Their advent was infrequent because people do not leave their homes casually. When twins and deformed persons died, they returned to this village, not to the land of the dead, until they were reborn. It was considered lucky for a mother to have twins. 775 845

No physiological reason was assigned for twinning. On the other hand, an albino (hiθa'hwa't, "red eyes") was thought the result of the pregnant mother having eaten something gnawed by a gopher, such as mesquite beans. Albinos were reported to have a reddish iris and be unable to see well in the sunlight, but to have normally pigmented skin and hair. 826 845

Twins were both reared, although this was difficult. They were more likely to die than other children. When one sickened or died, the other would also. It was thought that when one died, it had not been well treated, had not been taken up when it cried. The sympathetic bond may well have been thought to 845